

slayer of heroes ; but so is INDRA. The
 effects of his
 anger upon men and animals are
 deprecated: but he
 is, also, appealed to as wise and bountiful,
 the author
 of fertility, and giver of happiness; and
 his peculiar
 characteristics are, evidently, his presiding
 over medi-
 cinal plants and removal of disease,—
 attributes of a
 beneficent, not- of a malignant and
 irascible, deity.
 As above remarked, the MARUTS, or winds,
 are termed
 his sons ; and this relationship would
 assimilate him to
 INDRA. There is, also, a class of inferior
 deities, termed
 EUDRAS, who, in one passage, are
 worshippers of AGNI,
 and, in another, are the followers of INDRA ;
 being the
 same as the MARUTS. So far, therefore,
 EUDRA might
 be Identified with INDRA : but we have
 the name
 applied, unequivocally, to AGNI, in a hymn
 exclusively
 dedicated to that divinity (p. 70). The
 term denotes,
 according to the Scholiast, the ^c terrible
 AONI: ? but
 there is no warrant for this, in the text;
 and we may
 be content, therefore, with the latter, to
 regard EUDRA
 as a form or denomination of fire.
 Of the other divine personifications which
 occur in
 this first book, the particulars are too few
 to authorize
 any unexceptionable generalization. Some

of them are
such as every imaginative religion creates ;
personifi-
cations of earth, ocean, night, and of
inanimate things.
Female divinities make their appearance:
but they are
merely named, without anything being
related of
them; and we have, as yet, no sufficient
materials on
which to construct any theory of their
attributes and
character. The only exception is that of ILA,
who is
called the daughter of MANUS, and his
instructress in